REPLACEMENT THEOLOGY IN CHRISTIANITY: AN ACADEMIC EXAMINATION

基督教中的替代神學：學術審視

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INTRODUCTION

English

Replacement Theology, also known as Supersessionism or Fulfillment Theology, is a theological framework developed within Christian tradition that proposes the Christian Church has permanently replaced or superseded Israel as the people of God. This doctrine emerged gradually throughout the early Church period and became formalized into orthodox Christian theology by the medieval period. The essay examines this theological system academically: its historical development, biblical interpretative methods, primary textual foundations in the New Testament, and scholarly critiques that challenge its hermeneutical validity. This analysis employs original Greek manuscripts (Koine Greek), the Syriac Peshitta tradition, and comparative translations to demonstrate how these ancient texts have been interpreted through different theological lenses.

Traditional Chinese (Taiwan)

替代神學（又稱「代替論」或「超越論」），是基督教傳統中發展出的一種神學框架，主張基督教會已永久地取代或超越以色列，成為上帝的子民。這一教義在早期教會期間逐漸出現，並在中世紀被形式化為東正教神學。本文從學術角度審視這一神學體系：其歷史發展、聖經詮釋方法、新約中的主要文本基礎，以及對其解釋學有效性提出質疑的學術批評。本分析採用原始希臘文手稿（科因·希臘文）、敘利亞佩什塔翻譯傳統，以及比較翻譯來展示這些古代文本如何通過不同的神學視角被詮釋。

PART I: HISTORICAL DEVELOPMENT OF REPLACEMENT THEOLOGY

English

Replacement Theology did not emerge directly from the New Testament itself, but rather developed as a theological interpretation that became increasingly prominent in the post-apostolic period. Early Church Fathers such as Justin Martyr (100-165 CE), Tertullian (160-220 CE), and Augustine (354-430 CE) were instrumental in formalizing this doctrine. The theological shift occurred for several historical reasons: First, after the Jewish-Roman Wars (66-135 CE), particularly following the Bar Kokhba Revolt, the Jewish people were scattered from their ancestral homeland. Second, the early Church became increasingly gentile in composition, with fewer Jewish Christians maintaining continuity with Jewish practice and identity. Third, as the Church sought to establish itself as a distinct religious entity separate from Judaism, theological frameworks developed that explained the apparent cessation of Jewish national existence as indicative of God's permanent rejection of ethnic Israel.

The Council of Nicaea (325 CE) and subsequent ecumenical councils, while not explicitly establishing Replacement Theology as doctrine, created an interpretive

climate within which Supersessionist readings of Scripture became normative. By the medieval period, this theology was deeply embedded within Catholic and Orthodox Christianity, influencing exegetical tradition for over a thousand years.

Traditional Chinese (Taiwan)
替代神學並非直接來自新約本身，而是作為一種神學詮釋逐漸發展而來，在使徒後時期變得越來越突出。早期教會教父如遊斯丁殉道者（100-165年）、特土良（160-220年）和奧古斯丁（354-430年）在形式化這一教義方面發揮了關鍵作用。神學轉變的發生有幾個歷史原因：首先，在猶太-羅馬戰爭（66-135年）之後，特別是巴柯赫巴起義之後，猶太人從祖先的家園被驅散。其次，早期教會的成分越來越多地是非猶太人，很少有猶太基督徒保持與猶太實踐和身份的連續性。第三，當教會尋求將自己確立為與猶太教相分離的獨特宗教實體時，神學框架應運而生，將猶太民族存在的明顯中止解釋為上帝對種族以色列的永久棄絕。

尼西亞公會議（325年）及隨後的普遍公會議雖然未明確將替代神學確立為教義，但卻創造了一種釋經氣候，在這種氣候中，超越論的聖經解讀成為規範。到了中世紀，這一神學深深地嵌入天主教和東正教中，影響釋經傳統超過一千年。

PART II: BIBLICAL TEXTS CITED IN SUPPORT OF REPLACEMENT THEOLOGY

Passage 1: Matthew 21:43

English Context
Proponents of Replacement Theology frequently cite Matthew 21:43 as direct biblical evidence for the church replacing Israel. This verse appears in the parable of the wicked tenants, where Jesus describes the kingdom of God being taken from Jewish religious leaders and given to another people (the Church). Let us examine this passage in its original languages.

Traditional Chinese (Taiwan) Context

替代神學的支持者經常引用馬太福音21:43作為教會取代以色列的直接聖經證據。這節經文出現在壞租戶的比喻中，耶穌描述上帝的王國將從猶太宗教領袖手中奪走，並交給另一個民族（教會）。讓我們在原始語言中研究這段經文。

Koine Greek (Original Text):

Copy
λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ
καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

Transliteration:

Copy
Legō humin hoti arthēsetai aph' humōn hē basileia tou theou
kai dothēsetai ethnei poiointi tous karpous autēs.

English Translation: "I say to you, the kingdom of God will be taken away from you and given to a nation producing the fruits of it."

Traditional Chinese (Taiwan) Translation:「我告訴你們，上帝的王國將從你們身上被奪走，並賜給一個結出王國果實的民族。」

Syriac Peshitta Text:

Copy
ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܫܒܘܩ ܡܢܟܘܢ ܡܠܟܘܬܐ ܕܐܠܗܐ
ܘܢܬܝܗܒ ܠܥܡܐ ܕܥܒܕܝܢ ܐܝܟ ܕܐܝܬ ܠܗ ܦܪܝܗ

Syriac Transliteration:

Copy
Emar ana lokhun d'metwasab minkun malkhuta d'alaha
w'metgulta l'ama d'avad qnumoha

Syriac to English Translation: "I say to you that the kingdom of God is taken from you and is given to a people who produce its fruit."

Chinese Translation from Syriac:「我告訴你們，上帝的王國從你們這裡被奪取，並賜給一個產出其果實的民族。」

Replacement Theology Interpretation

Replacement Theologians interpret this passage as Jesus explicitly stating that the kingdom will be transferred from ethnic Israel (represented by the Jewish leadership of Jesus' time) to the Church (the "nation" producing the fruits). This reading supports the notion that God's covenant promises, formerly directed toward Israel, are now exclusively directed toward the Christian community.

中文（臺灣）：替代神學的詮釋

替代神學家將這段經文詮釋為耶穌明確陳述王國將從種族以色列（由耶穌時代的猶太領導階層代表）轉移到教會（生產果實的「民族」）。這種讀法支持了這樣的觀點：上帝的約的應許，以前針對以色列，現在完全針對基督教團體。

Passage 2: Galatians 6:16

English Context

Perhaps the most debated passage in Replacement Theology discussions is Galatians 6:16, where Paul makes a statement about the "Israel of God." This single verse has become the focal point of intense hermeneutical debate about whether the Church constitutes a new or spiritual Israel.

Traditional Chinese (Taiwan) Context

在替代神學討論中，也許最有爭議的經文是加拉太書6:16，保羅在其中提到「上帝的以色列」。這一節經文已成為關於教會是否構成一個新的或屬靈以色列的激烈釋經辯論的焦點。

Koine Greek (Original Text):

Copy
καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς
καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

Transliteration:

Copy
Kai hosoi tō kanoni toutō stoichēsousin, eirēnē ep' autous
kai eleos, kai epi ton Israēl tou theou.

English Translation (Word-for-Word): "And as many as will walk by this rule, peace upon them and mercy, and also upon the Israel of God."

Traditional Chinese (Taiwan) Translation:「凡按照這個原則而行的人，願平安和憐憫臨到他們，也臨到上帝的以色列。」

Syriac Peshitta Text:

Copy
ܘܟܠ ܐܝܠܝܢ ܕܒܗܠܟܢ ܒܗܕܐ ܦܬܓܡܐ ܫܠܡܐ ܘܚܢܢ ܥܠܝܗܘܢ
ܘܥܠ ܥܡܐ ܕܐܠܗܐ

Syriac Transliteration:

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W'khul aylin d'nehlekhun bhadda shgla, shlama w'khnan lhun
w'al ama d'alaha

Syriac to English Translation: "And all those who walk by this way, peace and grace to them and upon the people of God."

Chinese from Syriac:「凡按照這個方式而行的人，願平安和恩典臨到他們和上帝的子民。」

Replacement Theology Interpretation

In Replacement Theology readings, Galatians 6:16 is understood to identify the Church as the "Israel of God." The argument proceeds as follows: Paul is pronouncing a

blessing upon those who follow the rule described in the epistle (living according to faith in Christ rather than adherence to Mosaic Law). These believers, according to this interpretation, constitute the true or spiritual Israel—they are the Israel of God.

中文（臺灣）：替代神學的詮釋
在替代神學的讀法中，加拉太書6:16被理解為將教會認定為「上帝的以色列」。論證過程如下：保羅對那些遵循書信中所述規則的人（按照對基督的信心而不是遵守摩西律法而生活）祝福。根據這種詮釋，這些信徒構成了真正的或屬靈的以色列——他們是上帝的以色列。

Passage 3: 1 Peter 2:9-10

English Context
Another frequently cited passage is 1 Peter 2:9-10, which applies Old Testament language originally describing Israel to the Church. Peter uses terminology directly borrowed from the covenant language regarding Israel to describe Christian believers.

Traditional Chinese (Taiwan) Context
另一個經常引用的經文是彼得前書2:9-10，該段落將原本描述以色列的舊約語言應用於教會。彼得使用直接從以色列約言語中借用的術語來描述基督徒信徒。

Koine Greek (Original Text):

Copy
ὑμεῖς δὲ γένος ἐκλεκτόν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον,
λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ
σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

Transliteration:

Copy
Humeis de genos eklekton, basileion hierateuma, ethnos hagion,
laos eis peripoiesin, hopōs tas aretas exangeílēte tou ek
skotous humas kalesantos eis to thaumaston autou phōs;

English Translation: "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who called you out of darkness into His marvelous light;"

Traditional Chinese (Taiwan) Translation:「但你們是被揀選的族類、君尊的祭司、聖潔的國民、屬於上帝的子民，目的是要宣揚那召你們出黑暗、進入奇妙光明者的美德。」

Syriac Peshitta Text:

Copy
ܐܢܬܘܢ ܐܝܬ ܐܝܟ ܕܒܪ ܚܕ ܗܘܝ ܒܝ ܥܡܐ
ܘܥܡܐ ܕܠܦܠܘܟܘܬ ܐܬܩܢܝܘ

Syriac Transliteration:

Copy
Antun din gnasa gbia w'malka kyana w'ama qdiša
w'ama d'leflukhuta ethqniyu

Syriac to English Translation: "You are a noble race and a royal priesthood and a holy people and a people acquired for service."

Chinese from Syriac:「你們是高貴的族類、君尊的祭司和聖潔的子民，為了侍奉而被獲取的子民。」

Replacement Theology Interpretation

Replacement Theologians argue that 1 Peter 2:9-10 demonstrates that the Church has assumed all the covenant titles and privileges that once belonged exclusively to ethnic Israel. Peter applies to Christians the very terminology—"holy nation" (ethnos hagion), "people" (laos), "chosen race" (genos eklekton)—that throughout the Old Testament specifically designated Israel as God's covenant people. This is understood as evidence

that the Church is the true Israel, having inherited and superseded all of Israel's covenantal status.

中文（臺灣）：替代神學的詮釋
替代神學家辯稱，彼得前書2:9-10表明教會已經承擔了曾經專屬於種族以色列的所有約的名稱和特權。彼得將在基督徒中應用完全相同的術語——「聖潔的國民」（ethnos hagion）、「子民」（laos）、「被揀選的族類」（genos eklekton）——這些術語在整個舊約中特別指定以色列為上帝的約的子民。這被理解為證據，表明教會是真正的以色列，已經繼承並超越了以色列的所有約的地位。

Passage 4: Romans 11:25-26 - The "Mystery" of Israel

English Context
Romans 9-11 is perhaps the most crucial section of New Testament scripture for understanding Paul's stance toward Israel and the Church. In Romans 11:25-26, Paul speaks of a "mystery" (mysterion) regarding Israel's future. This passage has been interpreted in fundamentally different ways by Replacement Theologians and their critics.

Traditional Chinese (Taiwan) Context
羅馬書9-11也許是新約聖經中對理解保羅對以色列和教會立場最關鍵的部分。在羅馬書11:25-26中，保羅談到關於以色列未來的「奧祕」（mysterion）。這段經文被替代神學家及其批評者以根本不同的方式詮釋。

Koine Greek (Original Text):

Copy
Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο,
ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους
τῷ Ἰσραὴλ γέγονεν ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ·
καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται...

Transliteration:

Copy
Ou gar thelō humas agnoein, adelphoi, to mysterion touto,
hina mē ēte par' heautois phronimoi, hoti pōrōsis apo merous
tō Israēl gegonen achris hou to plērōma tōn ethnōn eiselthē;
kai houtōs pas Israēl sōthēsetai...

English Translation: "For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved..."

Traditional Chinese (Taiwan) Translation:「弟兄們，我不希望你們不知道這個奧祕——免得你們自以為聰明——以色列遭受了部分的硬心，直到外邦人的完滿數目進來為止；這樣，所有的以色列都要得救。」

Syriac Peshitta Text:

Copy
ܠܐ ܡܗܝܢ ܐܢܐ ܠܟܘܢ ܐܚܝ ܕܬܬܓܠܝ ܗܘ ܪܙܐ ܗܢܐ
ܕܠܐ ܬܗܘܘ ܒܪܥܝܟܘܢ ܚܟܝܡܝܢ ܕܒܚܕ ܡܢ ܦܓܪܐ ܩܫܝܐ ܗܘ ܠܐܝܣܪܝܠ
ܥܕ ܕܥܠ ܡܠܝܢ ܐܡܡܐ ܥܠ ܐܝܣܪܝܠ ܐܬܐ ܘܗܟܢܐ ܟܠ ܐܝܣܪܝܠ ܢܬܦܪܩܘܢ

Syriac to English Translation: "For I do not will that you, brethren, be ignorant of this mystery, that blindness has come upon Israel in part, until the fullness of the Gentiles comes in; and thus all Israel shall be saved."

Chinese from Syriac:「弟兄們，我不願意你們不知道這個奧祕，瞎眼的事在以色列身上已經部分發生，直到外邦人的豐滿進來；這樣，所有的以色列都要得救。」

Critical Replacement Theology Interpretation

Some Replacement Theologians interpret this passage differently than others, but a common reading argues that "all Israel will be saved" refers not to ethnic or national Israel, but to the Church composed of both Jewish and Gentile believers. The term "Israel" in this reading becomes spiritualized—it refers to the community of faith rather than to the Jewish people as a distinct entity.

中文（臺灣）：替代神學的批判性詮釋
一些替代神學家對這段經文的詮釋與其他人不同，但一種常見的讀法辯稱「所有的以色列都要得救」不是指種族或民族以色列，而是指由猶太和外邦信徒組成的教會。在這種讀法中，術語「以色列」變成了屬靈化的——它指的是信心團體而不是作為不同實體的猶太人民。

PART III: HERMENEUTICAL METHODS IN REPLACEMENT THEOLOGY

English
Replacement Theology employs several distinctive hermeneutical (interpretive) methods:

Spiritualization: One of the primary techniques involves spiritualizing or allegorizing Old Testament promises and prophecies regarding Israel. Rather than understanding these as literal statements about the Jewish people or the land of Israel, they are reinterpreted as spiritual truths applicable only to the Church. This methodology allows interpreters to transfer all covenant blessings to the Church while limiting any curses or judgments to ethnic Israel.

Typology: Another interpretive method involves understanding Israel as a "type" or foreshadowing of the Church. In this framework, Old Testament Israel serves a preparatory function, prefiguring what the Church would become. However, once the antitype (the Church) arrives, the type (Israel) is no longer needed or relevant.

Covenant Reinterpretation: Replacement Theology often reinterprets the Abrahamic Covenant, the Davidic Covenant, and the New Covenant as having been transferred from literal Israel to the spiritual Israel of the Church. The "Land" promises become "Heaven," national restoration becomes "spiritual renewal," and literal descendants become "spiritual descendants."

Supersession: The fundamental principle underlying these methods is the doctrine of supersession itself—the belief that the New Testament supersedes the Old Testament, that Christ supersedes the Law, and that the Church supersedes Israel. This creates a hierarchical interpretive framework where New Testament statements are understood to override or replace Old Testament promises.

Traditional Chinese (Taiwan)
替代神學採用幾種獨特的釋經（詮釋）方法：

屬靈化：主要技術之一涉及屬靈化或寓言化關於以色列的舊約應許和預言。與其理解為關於猶太人或以色列地的字面陳述相比，它們被重新詮釋為僅適用於教會的屬靈真理。這種方法使詮釋者能夠將所有約的祝福轉移到教會，同時將任何詛咒或審判限制在種族以色列。

類型論：另一種詮釋方法涉及理解以色列為教會的「類型」或預示。在這個框架中，舊約以色列服務於準備功能，預示教會將成為什麼。然而，一旦反類型（教會）到來，類型（以色列）就不再需要或不再相關。

約的重新詮釋：替代神學經常將亞伯拉罕約、大衛約和新約重新詮釋為已從字面的以色列轉移到教會的屬靈以色列。「地」的應許變成「天堂」，民族恢復變成「屬靈更新」，字面後代變成「屬靈後代」。

代替：這些方法背後的基本原則是代替原則本身——相信新約代替舊約，基督代替律法，教會代替以色列的信念。這創造了一個等級制釋經框架，其中新約陳述被理解為優先於或取代舊約應許。

PART IV: SCHOLARLY CRITIQUES AND CHALLENGES TO REPLACEMENT THEOLOGY

English

Over the past several decades, a significant body of scholarly criticism has emerged challenging the hermeneutical validity of Replacement Theology. These critiques come from multiple theological perspectives and academic disciplines:

Linguistic and Textual Critiques: Scholars point out that Replacement Theology often requires reading meanings into texts that the original languages do not naturally support. For example, the Greek conjunction καί (kai, "and") in Galatians 6:16 most naturally means "and also," suggesting two distinct groups receiving blessing rather than one unified group. Similarly, the word Ἰσραήλ (Israēl) appears 70 times in the New Testament, and in nearly all instances it refers unambiguously to ethnic or national Israel, not to the Church.

Historical-Critical Method: Modern biblical scholarship employing the historical-critical method has demonstrated that the early apostolic community (as evidenced in Paul's letters, Acts, and other early Christian writings) did not understand itself as replacing Israel. Rather, the early Church understood itself as consisting of a remnant of Jewish believers plus Gentile converts who had been grafted into the covenant people of Israel. The notion that the Church replaced Israel appears to be a later development, not an apostolic teaching.

Hermeneutical Inconsistency: Critics note that Replacement Theology applies different interpretive standards to Old Testament promises about Israel compared to other biblical prophecies. When interpreting prophecies about Christ, Christians insist on a high degree of literal fulfillment (Jesus was literally born in Bethlehem, literally crucified, etc.). Yet when interpreting promises to Israel, the same interpreters spiritualize and allegorize these statements. This inconsistency suggests an interpretive bias rather than an objective hermeneutical principle.

The Problem of "Spiritual Israel": Scholars question the theological coherence of the concept of "spiritual Israel." If all of God's promises to the Church are now called "Israel," then the term loses any distinct meaning. Moreover, if the Church is now Israel, then what does Paul mean in Romans 9-11 when he consistently distinguishes between Israel and the Church? The text makes far more sense if "Israel" retains its referent as the Jewish people.

Covenantal Theology: Many contemporary evangelical and reformed theologians have moved toward what is sometimes called "covenantal theology" which, while not necessarily affirming dispensationalism, maintains that the Old Testament promises to Israel have not been abrogated but rather broadened to include Gentiles through the New Covenant. In this view, the Church does not replace Israel but rather is "engrafted" into the covenant people alongside ethnic Israel.

Traditional Chinese (Taiwan)
在過去的幾十年裡，出現了大量的學術批評，對替代神學的釋經有效性提出質疑。這些批評來自多種神學觀點和學術學科：

語言學和文本批評：學者指出，替代神學經常要求將意義讀入原始語言不自然支持的文本中。例如，加拉太書6:16中的希臘連詞καί（kai，「和」）最自然的含義是「並且也」，表示兩個

不同的群體獲得祝福而不是一個統一的群體。同樣，單詞Ἰσραήλ（Israēl）在新約中出現70次，在幾乎所有情況下它都明確地指種族或民族以色列，而不是教會。

歷史-批判方法：採用歷史-批判方法的現代聖經學術已經證明，早期使徒團體（在保羅的書信、使徒行傳和其他早期基督教著作中證實）並不認為自己是在取代以色列。相反，早期教會認為自己由猶太信徒的殘餘加上已被接枝到以色列約子民中的外邦皈依者組成。教會取代以色列的觀念似乎是後來的發展，而不是使徒的教導。

釋經不一致：批評者指出，替代神學將不同的詮釋標準應用於關於以色列的舊約應許與其他聖經預言的比較。當詮釋關於基督的預言時，基督徒堅持高度的字面應驗（耶穌真的出生在伯利恆，真的被釘死在十字架上，等等）。然而，當詮釋對以色列的應許時，同樣的詮釋者屬靈化和寓言化這些陳述。這種不一致表明存在詮釋偏見而不是客觀的釋經原則。

「屬靈以色列」的問題：學者質疑「屬靈以色列」概念的神學連貫性。如果上帝對教會的所有應許現在都被稱為「以色列」，那麼該術語就失去了任何不同的含義。此外，如果教會現在是以色列，那麼保羅在羅馬書9-11中所說的「以色列」是什麼意思，他一致地將以色列與教會區分開來？如果「以色列」保留其作為猶太人民的所指，文本就會更有意義。

約的神學：許多當代福音派和改革派神學家已經轉向有時被稱為「約的神學」的觀點，雖然不一定支持時代論，但主張舊約對以色列的應許沒有被廢除，而是通過新約被擴展到包括外邦人。在這種觀點中，教會並不取代以色列，而是與種族以色列並排被「接枝」到約的子民中。

PART V: COMPARATIVE LINGUISTIC ANALYSIS

The Question of Translation and Meaning

English

One of the most revealing aspects of this debate concerns how different ancient textual traditions translate and understand key theological terms. The Koine Greek New

Testament, the Syriac Peshitta, and modern translations each offer insights into how these communities understood biblical concepts.

Example: The term "People" (Greek: λαός, Syriac: ܥܡܐ)

In 1 Peter 2:9-10, Peter refers to Christians as a λαός (laos, "people"). This is significant because λαός is consistently used throughout the New Testament to denote the Jewish people as God's people. The use of this term for Christians does not necessarily mean that Christians have replaced Israel; rather, it indicates that Gentile believers have been incorporated into the covenant people of God.

The Syriac Peshitta uses the term ܥܡܐ (ama, "people") in the same way. This consistency across two independent ancient textual traditions (Greek and Syriac) suggests that the meaning was understood similarly across different Christian communities—yet not in a way that required understanding the Church as a replacement for Israel.

Example: The term "Holy Nation" (Greek: ἔθνος ἅγιον, Syriac: ܥܡܐ ܩܕܝܫܐ)

The phrase ἔθνος ἅγιον (ethnos hagion, "holy nation") appears in 1 Peter 2:9. Throughout the Old Testament, particularly in Exodus 19:6, the Jewish people are described as a "holy nation." Peter's application of this language to the Church indicates the Church's continuity with Israel's covenant status—but this continuity can be understood as inclusion rather than replacement.

The Syriac Peshitta preserves this language as well: ܥܡܐ ܩܕܝܫܐ (ama qdiša). The preservation of this terminology across ancient language traditions suggests these were understood as formal, covenantal designations rather than casual descriptions, which makes the replacement interpretation appear even less likely.

Traditional Chinese (Taiwan)

這場辯論最具啟發性的方面之一涉及不同的古代文本傳統如何翻譯和理解關鍵神學術語。科因希臘新約、敘利亞佩什塔和現代翻譯都提供了對這些社區如何理解聖經概念的見解。

例子：術語「子民」（希臘語：**λαός**，敘利亞語：ܥܡܐ）

在彼得前書2:9-10中，彼得將基督徒稱為λαός（laos，「子民」）。這很重要，因為λαός在整個新約中一貫用來表示猶太人作為上帝的子民。對基督徒使用此術語並不一定意味著基督徒已取代以色列；相反，它表明外邦信徒已被納入上帝的約的子民中。

敘利亞佩什塔使用術語ܥܡܐ（ama，「子民」）的方式相同。這種跨越兩個獨立古代文本傳統（希臘文和敘利亞文）的一致性表明，不同基督教社區對意義的理解是相似的——但不是以一種要求理解教會為以色列的替代品的方式。

例子：術語「聖潔的國民」（希臘語：**ἔθνος ἅγιον**，敘利亞語：ܥܡܐ ܩܕܝܫܐ）

短語ἔθνος ἅγιον（ethnos hagion，「聖潔的國民」）出現在彼得前書2:9中。在整個舊約中，特別是在出埃及記19:6中，猶太人被描述為「聖潔的國民」。彼得將這種語言應用於教會表明教會與以色列約的地位的連續性——但這種連續性可以被理解為包含而不是取代。

敘利亞佩什塔也保留了這種語言：ܥܡܐ ܩܕܝܫܐ（ama qdiša）。這種術語跨越古代語言傳統的保留表明這些被理解為正式的、約的指定而不是隨意的描述，這使替代解釋顯得更加不可能。

PART VI: CONCLUSION - EVALUATING REPLACEMENT THEOLOGY

English

Replacement Theology represents a significant theological framework that emerged within Christian tradition and shaped Christian interpretation of Scripture for over a thousand years. The doctrine is supported by a selective reading of certain New

Testament passages, particularly those that appear to transfer covenant language from Israel to the Church.

However, contemporary biblical scholarship has raised substantial questions about the hermeneutical validity of this interpretation. The criticisms are not primarily theological in nature but rather linguistic, textual, and methodological:

First, the linguistic evidence from both Koine Greek and Syriac texts suggests that terms such as "Israel" retained their specific ethnic and national referent throughout the New Testament period. The application of covenant language to the Church does not require the interpretation that the Church replaced Israel.

Second, the historical evidence from the earliest Christian writings demonstrates that the apostolic community did not understand itself as replacing Israel, but rather as a renewed community incorporating both Jewish remnant and Gentile believers into the ongoing covenant people.

Third, the interpretive methods employed by Replacement Theology—particularly spiritualization and allegorization—are applied inconsistently. When interpreting prophecies about Christ, Christian tradition insists on literal fulfillment; when interpreting Old Testament promises to Israel, the same interpretive frameworks encourage spiritual reinterpretation.

Fourth, the text of Romans 9-11, which Paul explicitly dedicates to discussing Israel's status and future, appears to maintain a consistent distinction between Israel and the Church. A natural reading of this passage suggests that Paul envisions a future restoration of a remnant of ethnic Israel, not the spiritual replacement of Israel by the Church.

While Replacement Theology cannot be dismissed as a theological option without serious consideration, contemporary scholarship suggests that alternative

frameworks—such as covenantal theology, inaugurated eschatology, or other models that maintain the ongoing significance of ethnic Israel—provide more textually sound and hermeneutically consistent readings of Scripture.

The debate over Replacement Theology ultimately reflects deeper questions about how we interpret ancient texts, what hermeneutical principles we apply, and whether we allow biblical texts to maintain their original meanings or whether we reinterpret them to fit systematic theological frameworks. These are questions that each generation of interpreters must grapple with anew.

Traditional Chinese (Taiwan)

替代神學代表了在基督教傳統中出現並形成了基督教對聖經詮釋超過一千年的重要神學框架。該教義得到了對某些新約經文的有選擇性讀法的支持，特別是那些似乎將約的語言從以色列轉移到教會的經文。

然而，當代聖經學術對這種詮釋的釋經有效性提出了重大質疑。這些批評本質上不是神學性質的，而是語言學、文本和方法論方面的：

首先，來自科因希臘文和敘利亞文文本的語言學證據表明，諸如「以色列」之類的術語在整個新約時期保留了其特定的種族和民族所指。將約的語言應用於教會不需要解釋教會取代了以色列。

其次，來自最早的基督教著作的歷史證據表明，使徒團體並不認為自己是在取代以色列，而是認為自己是一個更新的社區，將猶太殘餘和外邦信徒納入持續的約子民中。

第三，替代神學所採用的詮釋方法——特別是屬靈化和寓言化——應用不一致。當詮釋關於基督的預言時，基督教傳統堅持字面應驗；當詮釋舊約對以色列的應許時，同樣的詮釋框架鼓勵屬靈的重新詮釋。

第四，保羅明確致力於討論以色列地位和未來的羅馬書9-11文本似乎保持了以色列和教會之間的一致區分。對這段經文的自然讀法表明，保羅設想了種族以色列的殘餘的未來恢復，而不是教會對以色列的屬靈取代。

雖然替代神學不能在認真考慮的情況下被視為神學選項而被駁回，但當代學術建議替代框架——如約的神學、啟動的末世論或其他維持種族以色列持續意義的模型——提供了更在文本上完善和釋經一致的聖經讀法。

關於替代神學的辯論最終反映了關於我們如何詮釋古代文本、我們應用什麼釋經原則以及我們是否允許聖經文本維持其原始含義或我們是否重新詮釋它們以適應系統神學框架的更深層問題。這些是每一代詮釋者都必須重新解決的問題。

APPENDIX: KEY TERMINOLOGY

English	Greek (Koine)	Greek Transliteration	Syriac	Syriac Transliteration	Traditional Chinese (Taiwan)
Israel	Ἰσραήλ	Israēl	ܐܝܣܪܥܝܠ	Israyil	以色列
Church	Ἐκκλησία	Ekklēsia	ܥܕܬܐ	Idta	教會
Covenant	Διαθήκη	Diathēkē	ܩܝܡܬܐ	Miitra	約

Holy Nation	ἔθνος ἅγιον	Ethnos hagion	ܥܡܐ ܩܕܝܫܐ	Ama qdiša	聖潔的國民
Supersession	Ὑπέρβασις	Hyperbasís	ܥܠܝܬܐ	Gliana	超越
People	λαός	Laos	ܥܡܐ	Ama	子民
Kingdom	βασιλεία	Basileia	ܡܠܟܘܬܐ	Malkhuta	王國
Mystery	μυστήριον	Mystērion	ܪܙܐ	Raza	奧祕
Inheritance	κληρονομία	Klēronomía	ܢܚܠܬܐ	Nakhilta	產業
Grace	χάρις	Charis	ܛܝܒܘܬܐ	Taybuta	恩典
Chosen	ἐκλεκτός	Eklektos	ܓܒܝܐ	Gbia	被揀選的
Priest	ἱερεύς	Hiereus	ܟܗܢܐ	Khyana	祭司
Blessing	εὐλογία	Eulogia	ܒܪܟܬܐ	Brakta	祝福

Remnant	λεῖμμα	Leimma	ܫܪܓܡܐ	Shargma	殘餘
Salvation	σωτηρία	Sōtēria	ܦܘܪܩܢܐ	Purqana	救恩